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there years between each group, the members of which call each other "mates." When these children attain the age of puberty, they are no longer children, but neither are they as yet full members of the tribe, nor fully grown up, and so for a period more or less prolonged they belong nowhere and are removed from the solidarity and security of their former position. They are in a state of great instability, exposed to dangers of all kinds, and unless they take the greatest care, and follow scrupulously the course of behaviour prescribed for them by their elders, sickness, if not death, will overtake them; but finally they are received into the elevions of the fully grown, and they are then once more secure. Again, people who are married form a definite group, divided, of course, into younger and older married people. If the mate of one of these people dies, the survivor can no longer belong to the group of the married, but must be received into the group of the widowed, and until the full ceremonies have been performed, this person, too, is in a precarious position, and is subject to all kinds of restrictions. Should he or she later on re-marry, they must be received into still another group, that of the twice-wed. But, even within any one group one is liable to be cut off from the full activity of the life, and so from enjoying the full measure of its protection, and at such times, too, life becomes precarious and full of restrictions. Thus, a woman after childbirth is withdrawn from her usual life and must be purified and received once more into her group. So, too, in former days was a girl during her period. Disease, again, removes a man from social life, and he, too, must be cleansed before he can take it up again, and until that is done he must exercise great care. Certain diseases are best cured by the patient being made a member of the group of those who have had it and recovered. The more a person has had a disease from which he has recovered, the more likely is he to be able to give protection and cure to others. The thing to do, then, is to get oneself inoculated by such a man with his essence, that is, with some of his body-dirt, and so become imbued with his immunity. During this process, again, great care must be exercised.

Now, in all the cases I have instanced, the person whose social equilibrium is, so to speak, unstable, is in great danger from water, and must not on any account touch it. It will be sufficient to give a description of one type of case, for the procedure in the cases is all

When a girl gets her first period, when she is said to Khoeb, she is at once cut off from the ordinary life of the kraal, is confined in a small dark hut, built inside her mother's, and must lie there quite still, wrapped closely in her sheepskin blanket, and during even to speak above a whisper. She is, however, visited by her friends, who grind sweet smelling leaves and bark into powder for her, and with this powder, or buchu, she is copiously annointed. All the time she is in this hut she must not touch cold water, and must be protected in many other